

CHURCH OF GOD *Evangel*

*The Ministry of
Music in Evangelism*

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June 17, 1957

If we live in the Spirit, let us also walk in the Spirit.



Portrait of a Country Church

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BULLETIN BOARD

Notice

Wanted: Elderly or retired persons to board in a private Church of God home with nurse's care. Phone 37528, Macon, Georgia, 187 College Street.

—A sister in Christ

The 3d annual Interdenominational Conference will meet on the campus of Berea College in Berea, Kentucky, on June 25-28, 1957. It would be to the advantage of all pastors in the Appalachian area to attend this significant conference. A representative will be present from General Headquarters, but local representation is also urged. A few highlights of the program are:

Conditions Under Which the Local Church Can Survive and Grow and How We Can Help Bring About Such Conditions.

Moral Issues Which the Church Must Face: Disintegration of Family Life, Youth and Crime, The Role of the Church in Facing the Alcoholic Problem.

A Study and Presentation of a Local Church Program: A Thriving Sunday School in an Absentee-Pastored Church, A religious Service Every Sunday in an Absentee-Pastored Church, Meeting the Needs of Young People in a Rural Church.

Making Women a Power in the Church, Financing a Rural Church.

The Church and the Community: How One Church and Its Pastor Met the Recreational Needs of the Community, How One Church and Its Pastor Made Life Satisfying and Kept the Young People in the Community, How One Church and Its Pastor Followed and Helped Their Young People Who Migrated to the City.

Helping the Layman to Grow Spiritually, Reaching the Whole Community Through Personal Evangelism.

Training Church Leaders for the Rural Community, The Rural Church and Minority Groups, Present State of Training for Rural Mountain Pastors, Constructive Plans and Programs for Ministerial Training.

Special Session for All Pastors in Kentucky: Aiding the Pastor to Grow in his Job, The Total Role of the Rural Minister.

Anyone having friends or relatives stationed on Guam Island, please let us know. The Church of God is located on Marine Drive, East Agana. My address is Reverend Z. E. Cagle, Box 801, Agana, Guam.

I am available for revivals. Please contact me at the following address: Grady Sanford, 114 Tinker Blvd., Warner Robins, Georgia, Phone WA 39939.

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CHURCH OF GOD Evangel

America's Oldest Pentecostal Publication

CHARLES W. CONN, Editor

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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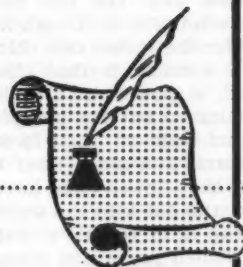
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Our Returning

Students



The

Editor's Message

LEE COLLEGE IS NOW in its commencement week. At the time of this writing its students will have returned home. Of course, there will be many others returning from various colleges and universities from all over the country. How shall the home churches receive these returning students? What shall they expect of them? What should be their attitude toward them?

Most returning students are received at their home church by a few people of extreme attitudes. For example, there are some who expect the returning student to be haughty, or impregnated by an air of "know-it-all." Expecting the student to make a display of his college-gained knowledge, they become somewhat contemptuous of any of his or her views—unless they coincide exactly with their own. Any opinion of the student which does not follow the generally accepted course of thought is disdained, and the school, then, is accused, at the greatest, of corrupting young people's minds, or, at least, of emphasizing minorities and hypotheses. These are they who greet the returning student with suspicion and cynicism.

Then there are those who hold another extreme view of the returning student, by expecting him or her to have become an authority on any Bible question. They think that the returning student should be able to answer any question and will often interrogate him for no good reason at all. Not only do they expect the student to have become a Bible authority, but also to have learned all there is to know about other fields of knowledge.

It is needless to say that any person who views the returning student with either of these extreme attitudes is being very unfair to the young person and is the cause of undue embarrassment. Usually those who receive the returning students with a measure of scorn are those who are at least subconsciously jealous,

or afraid that someone will eventually supplant them in the church. Those who expect too much out of the student are usually those who have been denied an advanced education themselves and have an exaggerated idea of what a person can absorb from a college curriculum.

Do not needlessly embarrass our returning students, but receive them naturally, for they are neither pedants, nor skeptics, nor even yet scholars, but are normal young people who have learned to inquire and to accept nothing just because it is traditional and popular. Their inquisitive minds are but a sign of mental health, and this is in nowise skepticism or perplexity. They do not think they are finished scholars, and no more expect you to accept their opinions just because they say so than you should expect them to accept yours.

When you expect them to know more than they do, it is extremely discomfiting to them, for actually they have learned little more than that there is much more to learn than they will ever be able to master. They are aware of the truth that "a college education never hurt anyone who was willing to learn something afterwards." The desire of most of the young men and women is that they can slip unobtrusively back into their accustomed place in the local worship. They will not want to be examined, but only to use what little knowledge they have gained in a natural, inconspicuous manner. Be considerate of them and allow them to do so.

It must be admitted, however, that some students do become egotistical, but they are very few in comparison to those who remain natural. Those who do allow themselves to become tinged by a "know-it-all" air will learn in due time the truth about education—and the sooner the better. The intelligent student does not permit his learning to sap his spirituality or to blight his personality.

WATER IS A GREAT multipurposed, mighty-powered resource whose moving cannot be stopped in its natural habitat. The Spirit of God is very much the same way. The first sermon of this series was on the wind, which, though invisible, is powerful. Now consider the water. One thing all of these symbols have in common is that their ultimate production is power, a power that is irresistible. A stream can be dammed but not stopped. The water continues to run and build up, then forces an outlet. The powers of church and state tried to stop the mighty river of power that flowed from heaven by way of the Upper Room and out into the world, but their efforts to dam it, leap it, or reroute it were all in vain. When men and women prevail in prayer and the Spirit of God begins to flow, no power on earth can hinder the ultimate results of the rushing, roaring, mighty waters. We have already mentioned that water is multipurposed. Many great qualities therein contained are yet to be discovered. Water refreshes, cleanses, nourishes, blends, transports, empowers and is free.

IT REFRESHES

Solomon 4:15, "A fountain of gardens, a well of living waters, and streams from Lebanon." Many times the Spirit is mentioned as living waters conveying the thought we have threaded throughout these writings that life is movement and power.

Life and living things are refreshing. There is nothing refreshing about a stagnant pool of water. It is discolored, has a bad odor and is polluted by filthy creatures. On the other hand, consider a living stream; it makes a noise, has no discoloration and is refreshing to drink. The Spirit of God is alive and slakes the thirst of mankind as no other thing can do.

Jesus, when talking to the woman at the well, pointed her to the effervescent, bubbling water from the well of heaven that could and would satisfy the deepest desires and weightiest wants of her soul here on earth. Drink the pleasures of life, love, or ambition gratified or the much-sought waters of success and financial security and you shall thirst again. But drink of this water and never thirst again. This is the gist of Jesus' teaching. He was trying to plant the thought that there is water leaping from the rock such as our fathers drank not in the wilderness.

Jesus cries again in John 7:37, "If any man thirst, let him come unto me, and drink." When we are tired we retire to a bed of rest; when we hunger we seek a source of nourishment; when we thirst we search out some water. If these things are done about earthly and physical things, how much more should we, when our souls are barren and dried and the dusty doubts of disbelief parch our lives, go to Jesus who is the Fountainhead and Source of the Spirit and drink to our soul's content.

No drought shall befall those who drink of Him. "Springing up to everlasting life" . . . "never thirst"—how can anyone thirst who has within him a living fountain? There is no eternal life without the Spirit, no Spirit without Christ, and no Christ to give the thirst-quenching Spirit unless He is within. Dew re-

The second in the series of four sermons entitled:

Symbols

freshes, so does rain and snow, and what are these except water? In whatever way He moves, whether in a "gully-washer" of latter rain or in a gentle sprinkling of gems of dew, He refreshes the soul. Rains, fountains, wells, showers, all come from the spring of the great deep with which it has communication.

IT CLEANSSES

Cleansing by water means simply that dirt is loosened by water and floated away. How true this is of the Spirit in reference to sin. The Spirit is the convicting agent that envelopes a person and begins to lift away, with the cleansing blood, the stains of Satan upon that soul. Saturation with water dissolves dirt and saturation with the ever-flowing Spirit of God dissolves sin at its worst. A child comes in from playing, covered with dirt. The mother looks and gasps, then dispatches the dirty dumpling to dunk in the drink. He emerges minutes later sans the grime and looks like a new person. *Why?* Because he has been in the water. Thus is a soul cleansed by being submerged in the Spirit. There shall be no dirtiness of sin in heaven. Can you picture the paradisaical land of ecstasy that is ours?

Flaming jewels glitter like a thousand suns studded in the walls of jasper. Gems of rarity on earth will be common there. Gates of pearl bound that place where gold is the cheapest thing contained therein. The pure river of life like a sea of fire glitters the reflection of God's great glory in whose presence the seraphim hide their face and fall prostrate before Him. If there were one sin in such a land it would be as obvious as a mile-high flame in the midnight darkness and as out of place as a hillbilly guitarist at the Metropolitan Opera. Before anyone can enter there, he or she must be drawn and moved upon, saturated, rinsed and made clean by the working of the Spirit of God, the cleansing water.

IT NOURISHES

Job 8:11, "Can the flag grow without water?" Ezekiel 31:7, "Thus was he fair in his greatness, in

of the Spirit — Water —

By Joe Southerland

State Youth Director of Arkansas

the length of his branches: for his root was by great waters."

A Christian feeds upon the Spirit of God as a plant does upon water. In the usually parched Eastern lands a stream of water is all that is needed to make the wilderness rejoice. The stream of water issuing forth from the throne of God, His Spirit, when turned upon our souls will turn barrenness into a showplace of beauty and a center of service as flowers bloom there that could not and would not have bloomed without the Spirit.

Can the flag grow without water? No. Can a person grow spiritually without the Spirit? No, a thousand times No. The water taken in by "oxygenian" people or "oxidian" plants is used to transport food to the proper places. If a limb is cut off from its veins of nourishment, it dies. Any man cut off from the capillaries of Christ's Spirit dies, also. The unborn babe steeped in silence and reposing in the mother's womb is fed by a direct connection with the mother. The liquid nourishment comprises the majority of that babe. We all become, by a huge percentage, a part of what we are fed upon. We have a direct connection with God, hid in His bosom, and we are nourished by His Spirit transfused into our souls. A flower grows as the seeds are nourished by the moisture. The pod rots, but the fermented seed retain the food brought by the water and push away the dirt to raise and blossom forth in fragrance and beauty. We who know God by the washing of regeneration and renewing of the spirit have planted within us the seeds of immortality. We are fed daily by the Spirit of God. The clay pod or tabernacle will die and rot, but the seeds of life planted there will retain the nourishment we have received and come forth through the dirt to blossom forever in the garden of God.

A tree is made strong, beautiful and far-reaching by the water it siphons through its roots. The roots go down and the tree goes up. The deeper the roots go, the higher the tree goes. On the exterior you cannot see the source of nourishment but the tree is dig-

ging deep, going around obstructions and through hard places to obtain the life-giving water. The tree does not retain all the water selfishly but gives to others. Trees and plants produce oxygen by which man lives and the average-sized tree sheds off about 100 gallons of water a day. You cannot shut off your physical faculties and live to yourself. No man does, either physically or spiritually. We can grow only as we give. We must dig deep to grow tall and having gained elevation not stand to be seen but shed to serve. "Out of your belly shall flow rivers of living waters." We are led and are fed by the watering Spirit of God.

IT TRANSPORTS

Many nations of the world exist by necessities brought to them by ship over a watery pathway. Though water is pliable and easily obtained it can lift and move an astounding amount of freight. Ships may be big and loaded with goods, but they move blithely upon the bosom of the water. The Spirit transports the best God has to His people upon its tide. In reading we find a multiplicity of fruits and gifts borne from the throne of God by His Spirit. Our food, His Word, was inspired and is impressed upon our souls by this mighty force. Many have been the poor ports that were made a massive metropolis by water. New York, San Francisco and other cities revolve around their waterfront trade. Ezekiel 31:4, "The waters made him great." The city of Memphis, Tennessee, did not start the mighty Mississippi to meandering down its marvelous and mammoth measure. The people there had no control over where it came from or where it went, but they realized its potentialities and took advantage of its greatness to grow rich. He grows rich in spiritual blessings who casts his bread upon the waters of the Spirit and receives in abundance its returns. We must take advantage of the Spirit's presence and float our entire lives upon it. We who sail upon this sea of sublimity shall reach far and receive more.

IT BLENDS

Ordinary dirt when combined with the right elements and mixed with water becomes cement. The water dissolves all ingredients and fuses the characteristics in each one to produce concrete. So does the Spirit of God blend us mortal men of clay into His divine elements. The blending of man and the Spirit of God makes giant-killers of bread boys, lions out of lambs and makes all men a concrete monument and mighty movement for God's kingdom.

IT PRODUCES POWER

Dynamos, turbines, water wheels, treadles, boat wheels, these are all turned by water. It produces power. Darkened houses are lighted by electricity; quality products are produced by machines; grain is ground; farms are irrigated; boats are propelled—all these by the power of the winging waters. The waters of the Spirit work similarly. The world of darkness is set ablaze; cogs are turned to turn others and produce workers for God; the grain of God's

Word is ground fine to nurture our souls; our lives are irrigated and we move, as a body or craft toward the harbor of heaven as a result of the moving of the Spirit. Power comes from on high. To be persons of power, we must be persons of prayer. The water must be channeled and handled correctly, and equipment must be had to employ this great unleashed force. God has given us, every man, the equipment, and through prayer we can channel this great effusive power our way that we may from bodies of clay bring forth bolts of blazing glory.

IT IS FREE

Water is free. It is everywhere just for the digging. The Spirit of God is free for the taking. Many counterfeits are in the world, but we must develop our taste as the Eastern people do with their water, until we can tell at a drop what kind of water it is and its source. Be satisfied with nothing but the very best.

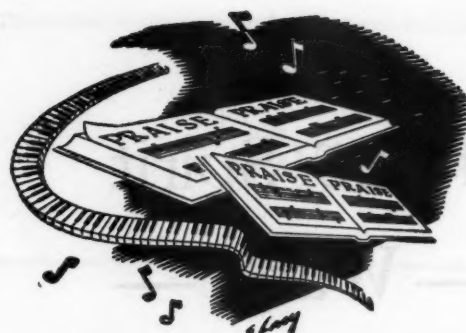
A salesman traveling through Arkansas came into the hotel of a small town thirsty almost to the point of exhaustion. He looked about the lobby and saw a water fountain above which was a sign that read "Stoop and drink." He bent over slightly and hunted a pedal, button, knob or tap, but in vain. Several times more he tried and was exasperated when the desk clerk said, "Sir, why don't you just do what the sign says?" At this he placed his hands behind his back and leaned over the fountain toward the nozzle. His head broke an electric beam and the water rose to satisfy his thirst. The same is applicable to the wonderful Spirit of God. Do not try to force God to give; do not try your own methods or the conventional methods of men but come to the fountain and drink of the waters of life freely. "Stoop and drink."

Ponce de Leon sought for the fountain of youth whose waters were to shed the wrinkles of years and restore his youthful vitality. Of course he failed, for there is none such as this. He ended up a broken, dilapidated, feeble, crushed hearted, wrinkled and stooped human wreck. However, this fountain of waters of the Spirit is one that gives eternal life. Many persons see mirages and seek satisfaction in the dry deserts of sinful folly.

While millions are searching in vain and dying in the lowlands of sin I can still recommend the life-giving, thirst-quenching, moving, cleansing, blending, powerful water, the Spirit of God. **THIS IS NO MIRAGE.**

Tomorrow is not promised us . . . So let us take today . . . And make the very most of it . . . The once we pass this way . . . Just speak aloud the kindly thought . . . And do the kindly deed . . . And try to see and understand . . . Some fellow creature's need . . . Tomorrow is not promised us . . . Nor any other day . . . So let us make the most of it . . . The once we pass this way.—Louise Mae Hogan.

Who hath not known ill fortune, never knew himself, or his own virtue.—Mallet.



ONE OF THE BASIC functions of music is to kindle the fires of evangelism. It was so in the days of Hezekiah. Israel was in a backslidden state. God had been forgotten, false gods ruled in the hearts of the people. True faith of the people had waxed cold. The Temple had been neglected and all but forsaken. No sacrificial offerings for atonement had been made for years. Hezekiah, as one of his first official acts, commanded that the priests sanctify themselves and offer a sacrifice for the sins of the people. For this to be done a thorough cleansing had to be made of the house of the Lord (2 Chronicles 29:27-30). Much preparation was made for the Temple service. The musical instruments were made ready. The Lord's song had to be relearned. Finally when the great day came, a cold-hearted people gathered at the king's command to witness the offering. They had forgotten how to worship God. At Hezekiah's command the offering began. The Scripture states that when the "burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded." Here a cold-hearted people was changed into a worshipful congregation with the aid of the power of inspired music.

It was true in the days of Hezekiah. It is also true today. The gospel in song can soften the hardest heart, can humble the proudest person, can change a stiff-necked audience into a worshipping congregation, and can bring the hardest sinner to his knees in repentance.

Gospel music and evangelism are inseparable. Moody could not have had his success had not Sankey been there to prepare the way with his songs. There could not have been a Billy Sunday without a Homer Rodeheaver. What would Billy Graham do without Cliff Barrows? God has ordained it so and "what God hath joined together, let not man put asunder." Volumes could be filled with the testimonies of those who have found the Lord through the influence of the gospel in song.

I shall never forget one Sunday morning in Detroit, Michigan. I had my songs selected and the service outlined, but I was impressed that someone had just barely made it to church that morning. I changed

The Ministry of Music in Evangelism

No. III

By A. T. Humphries

my selection and sang the gospel chorus "Got any rivers you think are uncrossable, got any mountains you cannot tunnel through? God specializes in things thought impossible; He'll do for you what no other power can do." I followed this with "Jesus never fails; heaven and earth may pass away, but Jesus never fails," and then "Standing somewhere in the shadows you'll find Jesus." I had noticed a young lady sitting in the center aisle near the front, whom I had not seen before. She had a troubled look on her face and seemed to be in spiritual agony. As the Spirit inspired these gospel choruses I saw a wonderful transformation take place. When I started to sing "Standing somewhere in the shadows you'll find Jesus; He's the only one who cares and understands; standing somewhere in the shadows you will find Him; and you'll know Him by the nailprints in His hand," this young lady burst into tears and gave her heart to Jesus, the One we were singing about. This happened before the sermon was delivered. Revival fires always burn brighter when there is Spirit-inspired singing.

God has always placed His stamp of approval on the right kind of music. We find that music is mentioned in three-fourths of the books of the Bible. It is mentioned in the first book and in the last book. It is no accident that the book of Psalms is the longest book of the Bible, and it is interesting to note that it is found near the center of the Bible. Christ valued singing enough that He gathered His disciples about and "they sang an hymn" before He went into the garden to pray. Paul and Silas in a loathsome Philippian jail harmonized a duet of praise. God placed His stamp of approval on that duet so much that He joined in with a thunderous bass hallelujah that shook the prison doors open. A great revival was started with the singing of that Spirit-inspired duet.

MUSIC IS A MEDIUM both for expression and impression. Since it is a medium for expression it provides a means for a whole congregation to testify to the saving grace of Jesus Christ and for believers to tell unbelievers of the joys of serving Christ. For this reason alone gospel music is invaluable to an evangelistic service.

An enthusiastic, Spirit-filled, song service plays an important part in assisting a congregation in center-

ing their attention on spiritual things. Congregational singing provides a means of everyone doing the same thing at the same time. People who come from all walks of life, many tired and worried, with their minds perplexed, can be molded into a worshiping congregation through a well-guided song service.

Not only is music a medium of expression, it is also a medium of impression. Definite spiritual truths can be impressed upon the hearts and minds of unbelievers and cause them to become convicted of their sins. Many have been won to Christ who became convicted during the song service. It is very important that every song service be charged with spiritual power that will reach the heart of the unsaved.

People like to participate in and listen to an inspired, well-planned song service. Wherever you find good singing, you will find a full house. Multitudes have been drawn to evangelistic services because of the inspired singing, and many have been won to Christ as a result. Consequently, the song service should be made as interesting as possible. The song leader should spend as much time in prayer and preparation as does the minister. The result will be gratifying.

Every great revival movement has been carried to its zenith on wings of song. Martin Luther was a song writer and musician who gave the world "A Mighty Fortress Is Our God." His songs were feared by the Catholic church more than his sermons. Methodism was spread throughout the world by Charles Wesley's songs (over 6,000). John's sermons are still read by a few, but millions still sing Charles' songs. It pleased the Lord to spread the gospel through the foolishness of preaching. He is also pleased when it is spread by song. The Church of God could not have spread its influence over the entire world had it not been for the joyous songs of its members who had found victory over sin through Jesus Christ. Our Church is known for its joyous, spiritual singing. Many have been won through the Spirit-filled gospel singing. When revival fires burn low the singing wanes, and when the singing wanes the revival fires burn lower still until finally they are snuffed out. "We hanged our harps upon the willows. How can we sing the Lord's song in a strange land?" As soon as the people start to following the Lord's commands, then the song of the Lord begins immediately. It was so in the days of Hezekiah and so it is today.



Some of the youth class members going to the one-room schoolhouse which they use for a classroom. This is the building in which the church was organized.

Portrait of a Country Church

ROUGGLY MISSOURI

First in a series

THOSE WHO ARE NEARER to God's creation, somehow seem to be nearer to God and more able to realize the depth of Christian living. Thus, God becomes a greater force in their lives and permeates every phase of their lives. This could truthfully be said about the people who make up the Church of God in the Rouggly Community in Missouri. Typically a rural church in every aspect, its location, its activities, its problems and its people, the Rouggly Church has for years been a shining beacon in the Rouggly Community and the surrounding area.

Nestled in the Ozarks about fifty miles south of St. Louis, the Rouggly Church, and the small one-room schoolhouse located nearby, are the center of the Rouggly Community; therefore, the church is called upon to play a greater part in the lives of the members of the community than a church would be in a larger town.

Organized with sixteen members on March 26, 1933, by G. P. Gower, the district overseer, and W. J. Milligan, the state overseer, the church has grown steadily throughout the years. From its humble beginning in the nearby country schoolhouse, the church has progressed until today it possesses a fine parsonage and a nice church building complete with coal furnace and several Sunday School rooms. Also the old schoolhouse is available on Sundays to provide them with an additional Sunday School room for the young people.

After the church was organized, the members worshipped in the schoolhouse; but having a strong desire to worship in a building of their own, they soon made plans to erect a church building. Since the country was still in the grip of the depression, especially the rural areas, it is a credit to their zeal and determination that they were not deterred

from their great desire to worship God in their own building. The land for the church building was donated by Ed Rouggly who befriended the young church. Members and friends provided the timber which then had to be felled and hauled to the saw mill to be cut into lumber for the building. During the construction of this first church building, everyone, including the ladies, had a part to play.

A testimony from one of the charter members states, "When we first started our church, we wanted it so badly that we ladies cooked and packed food to the building site. Sometimes there was snow and ice or mud so bad that the car was unable to travel over the roads, so we had to walk several miles and carry the food."

From its original membership of sixteen, the church has grown until today it has a membership of sixty-eight and ministers unto many other families in the area. This church is more than a place of spiritual activities for the members and friends because the very nature of this rural church causes it to become a center of social activities as well as a center of spiritual activities.

IN THE ROUGGLY CHURCH, the pastor, Brother E. E. Rhodes, and his faithful wife are more than spiritual leaders for the people. The close ties between each family and the church make the pastor almost an additional member of each household. This calls for some adjustments in the pastor's life, especially if he is one unaccustomed to rural life. Fortunately, Brother Rhodes is a man who understands the people and the problems of the Rouggly Church.

Being an outdoor-type man who enjoys such sports as hunting and fishing, Brother Rhodes is able to meet on the same level with many of his men who are skilled at these sports. Too, he is not above pitching in and helping during the rushed harvest season and whenever his people have a need for his services, whether it be a spiritual need or a physical need. If some of the folk do not have a means of

By Christopher Moree

State Youth Director of Missouri

*An inspiring account of
the problems, the program,
the ministry, and the
blessings of a country
church. Rouggy is typical
and representative of all
the rural congregations in
the Church of God.*

getting into town and need to go on urgent business, Brother Rhodes is there, for he understands their difficulties and tries his best to serve them. Because people of different locations and different vocations tend to differ in their way of thinking and outlook on life, the challenge ever remains with the pastor that he understand his people fully so as to be more effective in his work through pleasant relationships.

One of the most challenging problems facing the pastor and church today is the tendency of the young people to leave their community of Rouggy to go to a large city. The reasons for this are varied and complex. One reason could be that much of the good farm land is owned by the older people of the community and little chance is given to the young people to establish themselves as self-supporting members of the community. Another reason is the allurements of high salaried jobs in the large cities. For these and other reasons many of the young people have already left the community, and the Rouggy church realizes that its opportunities will be further limited if more young people decide to go.

This problem alone causes the pastor to concentrate a great part of his pastoral efforts on the preserving of the youth for the church, because its very existence depends on it. Recognizing the problem for what it is, the pastor and his people of the Rouggy Church have done much to encourage activities that create a bond between the church and the young people. Through their efforts they have been able to preserve a fine group of single and married young people for the church.

Birthdays almost always call for a party which turns into a social gathering for everyone at the Rouggy Church. Many other occasions call for parties which also provide activities to keep the interest of the youth and older people as well.

Frequently on Saturday nights, community sings are held either in the Rouggy Church or in some church in a nearby town. The youth have been



Eight of the sixteen charter members who joined the church on March 26, 1933, with the pastor, Brother E. E. Rhodes. These eight are still in the church after twenty-four years.



Sister Mary Mason sings as the band plays. She is a new convert and is a great blessing with her singing. Her hopes are to attend Lee College in the fall.



Children's Church on Sunday morning.



Grandpa Boyd, a charter member and the church clerk since the church was organized, testifies.



The pastor, Brother E. E. Rhodes making announcements in Y.P.E.



The church members and friends gather at Rouggly for a Saturday night sing.

organized into a fine group which plays musical instruments and sings. They are very active in the local church services, and often journey to nearby churches for singing conventions because of the demand for their singing and playing. To help with their singing, the young people recently purchased a fine piano for the church. The youth are started in their singing activities early, for each Sunday morning they have their own choir with a director.

WINTERTIME AT ROUGGLY is the season when work around the farm slacks off to some degree; this enables the people to have more time for social and spiritual activities. Because the activities must of necessity be indoors, the chili supper has become a favorite with young and old alike. It is a common occurrence to find the members gathered at the parsonage or in the schoolhouse enjoying a fine supper and time of fellowship.

Revival meetings seem to encourage a larger attendance in the winter also, and this past winter Rouggly enjoyed a real outpouring of the Spirit of God in a revival in which eighteen souls, mostly young people, were saved. Also this past winter a workers' training course for the Sunday School workers was conducted at the church. Just recently a two weeks' singing school proved a great blessing to this musically minded church. Though winter is the season of many activities, it also provides a great problem because of the unpaved roads. Rouggly mud has become famous in this area, and when snow and ice are on the roads, they become almost impassable.

In the spring and summer, when the weather permits, frequent outings are held at nearby Kestner Springs. These and other activities help combat the entertainment ever present in St. Louis and many smaller towns within easy driving distance.

Besides the diligent efforts of the pastor, other things have helped hold the young people for the Rouggly church. The fact that today almost every rural family possesses a car or truck has made employment in neighboring towns possible while they still enjoy the pleasures of country life. Twenty miles to the north is Festus with a large Pittsburg Glass plant, while ten miles to the northwest lies DeSoto with a shoe factory and important railway yards. Mostly to the south and west lies the Lead Belt Area, the largest lead mining area in the world. These and many other places provide employment within easy driving distance for the Rouggly people.

A very serious problem has recently come to the Rouggly Community in that the country schoolhouse has fallen prey to the larger and better equipped school plant at Bonne Terre twelve miles away. Next fall the students from Rouggly will be traveling the distance to Bonne Terre by bus. On the lesser side, but still important, is the fact that the remuneration, small though it was, that the pastor received from his job as custodian of the school will be discontinued. Much more important is the fact that now one of the central activities in the lives of many of the people in the community will shift twelve miles

away. Friendships will be developed there, desires for city life will be engendered in the young hearts of the boys and girls, and many young people, all potential members for the Rougly church, will be lost to the community.

This means that in the months to come, the pastor and church will have to provide an enticing training program for the youth to help meet the problem created by the loss of the school from the community. Plans are already being made for a Daily Vacation Bible School to attract the youngsters to the church, and more educational activities will be planned because youth are vital to the existence of the church.

THE DAILY ACTIVITIES of the pastor are similar to those of rural pastors everywhere. Visiting in the homes of his members must be done even if it is purely a social call, because they expect their pastor to come often. Since some of the members live a considerable distance from the church, it requires a great deal of the pastor's time to perform this duty. The nearest hospital is twelve miles away, and one that Brother Rhodes visits often is twenty miles away, thus much time is spent in traveling when a member or friend of the church is in the hospital.

Because of the knowledge that God can heal their bodies, the Rougly members often call upon Brother Rhodes during the day and sometimes at night for prayer for their bodies. Because of his closeness with the people, his visits call for more than the customary few moments talk and prayer. Often he is called upon to sit up at night with those who are sick. More than just in sickness, any emergency or family crisis becomes the deep concern of the pastor, and he is usually called on to assist whenever he can.

Sister Rhodes has been a faithful worker with the ladies in the L.W.W.B., and of course Brother Rhodes is also a member in good standing. They meet one day each week to bake pies, and Brother Rhodes is called upon to deliver them to the different homes in the area and to the factories in nearby towns. Whenever there is a livestock auction or farm machinery sale in the vicinity, the Rougly ladies are there with their lunch stand to serve the people. Their activities have enabled them to provide many essential items for the church and the parsonage, and their support in meeting the payments of the new addition to the church has been outstanding.

Though a relatively minor part, the pastor is called upon to be janitor of the church. Since the Rougly mud sticks to shoes like glue, this often gets to be quite a job. Too, the fire has to be built on cold days and the furnace kept filled with coal to insure adequate heat in the church.

Through the years the Rougly church has gained the reputation of being the proving ground for successful pastors in the Church of God. Such outstanding men as R. E. Worley, Earl Golden, L. E. Holdman, E. O. Byington, Chester Shanner, and A. V. Holdman have pastored here and are still today outstanding men in the Church of God. Also some



The Cantwell, Missouri Church of God girls' trio as they sing on a Saturday night.



The youth band playing for Y.P.E.



The L.W.W.B. preparing sandwiches, cakes, coffee and drinks to be sold at the Saturday night sing. The schoolhouse served as their kitchen.

outstanding young ministers have gone forth from the Rougly Church to win souls to Christ. Among these are Edgar Boyd and Roy Stricklin.

THE SUNDAY SCHOOL at Rougly has proved an inspiration to the community and to other churches as well. The surrounding area seems sparsely settled, but as Sunday School time approaches, the people begin to arrive early. Some come in large trucks that are used during the week by the owners on public hauling jobs; others come in small pickup trucks which many families find very convenient for rural life; some arrive in cars as fine as you would see at any city church; and even recently some young men proudly rode their horses to the house of God. Regardless of their mode of transportation, the people do come and at an average of almost

one hundred each Sunday. The Y.P.E. has also done well in averaging more than fifty each week.

Realizing that if a church ever stops growing it begins to die, the Rougly church is even now making plans to expand the facilities and activities of the church in the future. Since the school has moved, there is a possibility that they can secure the school-house and the property adjoining their land. If this can be arranged, a church kitchen and recreation room will be built. This will provide the church with facilities for increased activities in the future.

Though many of the older people at Rougly have seen the church in its times of rejoicing and in its times of adversity, there seems to be a real spirit of optimism that the greatest growth of the church lies before them.

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reports

SUNDAY SCHOOL IN NEW ARIZONA TOWN



SAN MANUEL, Arizona — Above is a picture of the San Manuel Sunday School in Arizona. The day the picture was taken 52 were present in Sunday School. Since that time there has been an attendance of 63. At present we are meeting in the home seen in the background of the picture. No building is available in the town, because San Man-

uel is a new town. We would like all the readers of the *Evangel* to pray for us. The opportunity is large, the prospects are bright, and we are trusting to see a large congregation raised up to help spread the gospel in these last days.

—Merrel Derrick
Temporary Clerk

Over \$1,500 Raised During Contest

CHARLESTON, W. Va. — The Charleston Church of God is really on the move. On February 3, under the able leadership of our pastor, the Reverend Luther Powell, we started a contest to raise money for new pews for our church. Brother Powell was captain and Sister Estelle Lawrence co-captain on one side, and Brother H. E. Pauley captain and Sister H. E. Pauley co-captain on the other side. We worked hard on both sides, with dinners, singing conventions,

pledges, candy selling, etc. At the end of the eighth week, our pastor, Brother Powell, left us and went to Jasonville, Indiana, to pastor a work there and the Reverend R. C. Hodges came in his place. His side was then turned over to Sister Gracie Bailey. At the end of the 10 weeks, on April 14, we had a district meeting with the Reverend G. C. Hamby, our State Overseer, as the speaker. Then we counted the money. Brother and Sister Pauley's side raised \$825.30, and Brother Powell, Sister Bailey and Sister Lawrence's side raised \$746.-06. Brother and Sister Pauley's side

won with a lead of \$79.24. The total raised for the 10-week contest was \$1,571.36, which was \$23.36 over the amount needed for our new pews, three upholstered pastor's chairs, a solid oak pulpit and a communion table. We praise God for this victory and for the wonderful way in which our church as a whole responded to raise this amount of money in such a short period of time. Charleston church has really been on the move this past year and with God's help we intend to keep on building and working for His cause and kingdom.

—Sister H. E. Pauley, Clerk

Atlanta Church Is Optimistic

ATLANTA, Ga. — I would like to tell you that the South Side church is progressing right along. We have a beautiful church and we are very happy for it. We have one of the best pastors in the Church of God. We all appreciate Brother Clark. He is certainly a man of God. He is doing much to help people in any way that he can. He is never too busy to go when he is called. We are having a revival at our church now with Brother Chambley as the evangelist. He is a wonderful preacher, and we are having a wonderful time. Many are being saved and we hope to be able to report more about the South Side church in the near future. We are searching for the lost souls, trying to get them to come to Jesus and be saved, because Jesus is coming soon. Be ready to meet Him when He comes.

—Sister Hann, Reporter

Sunday School Has Successful Contest

GADSDEN, Ala. — The Cranfords Chapel Sunday School has completed a most successful four-week contest. We broke all previous records with 145 in attendance. This more than doubled our previous attendance record for which we are most thankful.

—W. G. Higgins, Pastor

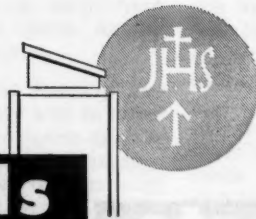
Sunday School Records Broken

BAXLEY, Ga. — The Church of God in Baxley, Georgia, has broken all records in Sunday School in the history of the church under the leadership of our pastor and good members.

—Robert Eason, Clerk

NOT ASKED to lead a revival
because of his past record.

Revivals have been held in
this area for many years.
The last one was held in
1954. It was a great success.
Many people were saved.
The church was greatly
strengthened.



revivals

Sunday School Records Broken

ARAB, Ala. — The Arab Church of God has just closed the greatest revival in its history. There were a number saved and 10 were added to the Church. Our Sunday School records were also broken during the revival. We surely do appreciate our good evangelist, Brother Rex Taylor. Our souls were blessed each evening by the wonderful words spoken by Brother Taylor. We feel that God really has His hand on him. The church was organized in August of 1955. We feel that God is putting His hand of approval on our work here. Our pastor, Brother James E. Williamson, and his family are doing a good work for God and proving His love to the town of Arab. We have visions of a great harvest of souls and a big nice church here in the future.

—Bobbie Woods, reporter

Many Saved and Healed

BURLINGTON, N. C. — The East Burlington Church of God has just closed a great revival with evangelist James Poe Jackson of Hixson, Tennessee. Large crowds attended this revival. Brother Morton, the pastor of the West Burlington Church of God, and his good people cooperated with us in this revival. Forty-one were saved, 23 sanctified, 21 filled with the Holy Ghost and 8 united with the Church. Many were healed by the power of God. One man testified to being healed after suffering 14 years with a pinched nerve in his spine. We certainly thank and praise God for this great revival. The Reverend G. C. Timmerman is the good pastor. He is a wonderful man of God.

—Neil Jackson, reporter

Twenty-two Converted in Macon, Georgia

MACON, Ga. — The Napier Avenue Church of God recently closed a wonderful and successful revival with the Reverend and Mrs. Allen

Keil as the evangelists. Twenty-two were saved, 15 filled with the Holy Ghost and 18 united with the Church. The entire church and especially the young people were richly blessed and drawn closer to the Lord. Brother and Sister Keil are good musicians and great workers. We appreciate them very much.

—Mrs. Willis Manning, reporter

Revival Has Great Spiritual Power

EPPS, La. — The Epps Church of God in Epps, Louisiana has been the scene of the most wonderful revival here in years. Many nights the Holy Ghost took charge and gave messages with the interpretation. Several nights not a single person, saint or sinner, was in the audience—all were in the altar seeking the Lord or crying for a closer walk with God. The youth of our church for whom we have prayed for years found themselves rejoicing in the precious Holy Ghost. Many of them were slain under the power of God. Revivals are sweeping the land. God is getting His people ready in these last days. We shall never be able to thank God enough for sending the Reverend L. N. Baker from Shaw, Mississippi to us for this revival. Thirteen were saved, 13 sanctified, 17 filled with the Holy Ghost and 2 united with the Church. Brother Baker is a real man of God and will bless your church. Pray for us at Epps that we will be humble servants for Him and that Epps will be a soul-saving station.

—Alice Varner Neal, reporter

Revival Comes to DeKalb

Friday night, March 8, 1957, opened the week-end revival in DeKalb, Illinois, with the Reverend V. B. "Vep" Ellis as the evangelist. The church had fasted and prayed for a month in advance for this revival. On the opening night, the Spirit of God moved in a glorious way in the service. Many were touched by the hand of God and were blessed. On Saturday night, we had a record crowd; 325 were in the service. Again God breathed

on the whole congregation with a spirit of rejoicing and in many cases, people who knew nothing about Pentecost wept and rejoiced because of His mighty presence.

Sunday morning was a special Sunday School service. There were 14 saved on Sunday morning. This was the best evangelistic service I have seen in a long time. Boys, girls, men and women wept their way through to a real experience with God. Then on Sunday night, which was the closing night, we again had to open the "overflow" in order to seat all the people. Again, Brother Ellis stirred us with his singing and preaching as only he can do—with the anointing of God. There were 20 saved, and many were blessed otherwise, such as being healed.

This was undoubtedly the best revival ever to come to DeKalb. One pastor said, "This is the best thing ever to hit northern Illinois." We were happy to have visitors from Galesburg, Sessor, Kincaid, Clinton, Chicago, and all the churches in this district.

—John Black, pastor

Outstanding Revival in Tennessee Church

CLEVELAND, Tenn. — The Mt. Olive Church of God just closed a good revival with Charles Robbins and J. V. Lowery as evangelists. Twenty-five were saved and the church was greatly blessed. The power of God was present in every service. Our Y.P.E. just completed a very good contest in which we collected over ten thousand coupons for the Orphanage and bought a nice grand piano for the church. We appreciate the work of our young people and thank the Lord for His blessings in every department of the church. Brother Ross Redden is our pastor.

—Mrs. Frances Gammill

Twenty-nine Conversions in Revival

HAZELWOOD, N. C. — We are thanking God for a wonderful revival recently conducted by the Reverend George Voorhis as the evangelist. The revival continued two weeks. Twenty-nine were saved, 9 sanctified, 6 filled with the Holy Ghost and 5 united with the Church. The church was wonderfully blessed during this revival. Any church would certainly profit to have Brother Voorhis for a revival. He surely was an inspiration to our church. We appreciate our good pastor, the Reverend W. P. Gosnell, Jr. and his family. They are fine people, one hundred percent Church of God.

—Mrs. Frances Edwards, reporter

Camp Meeting Schedule — 1957

(Name of evening speaker in parentheses)

State—Date—Place

Alabama—July 1-7—Campground, Birmingham (Ray H. Hughes)	Nebraska—June 27-29—Lincoln Local Church, 834½ North 27th Street (James A. Cross)
Arizona—June 3-7—Tucson Local Church, 100 Ajo Way (R. J. Johnson)	New England States—July 22-28—Campground, Appleton, Maine (T. L. Forester)
Arkansas—July 15-20—Campground, Bald Knob (D. C. Boatwright)	New Jersey—July 25-28—Millville Local Church, 14 Mulberry Street (James A. Cross)
California—Nevada—June 17-23—Fairgrounds, Tulare, California (R. J. Johnson)	New Mexico—June 27-30—Carlsbad Local Church, 206 S. Walnut Street (day services); Mine Mill Auditorium (evening services) (Earl P. Paulk)
Colorado—Utah—June 17-21—Assembly of God Campground, Littleton, Colorado (L. E. Painter)	New York—July 25-27—Bayridge Church, Brookline, N. Y. (H. D. Williams)
Florida—June 11-19—Campground, Wimauma (G. W. Lane)	North Carolina—July 1-7—Campground, Charlotte (Wade H. Horton)
Georgia—July 1-7—Campground, Doraville (C. R. Spain)	North and South Dakota—June 25-30—Campground, Minot, North Dakota (John Smith)
Idaho—June 10-16—Baptist Youth Camp, Post Falls	Ohio—June 24-29—National Guard Armory, Canton (C. R. Spain)
Illinois—June 17-23—Campground, Benton (James L. Slay)	Oklahoma—June 17-22—Campground, Chandler (Albert Childers)
Indiana—July 2-6—Austin Local Church (E. O. Byington)	Pennsylvania—July 1-11—Campground, Somerset (G. W. Lane)
Iowa—July 31-August 4—Free Methodist Campground, Birmingham (V. B. Rains)	South Carolina—July 1-7—Campground, Mauldin (D. A. Drake)
Kansas—June 24-30—Wichita Local Church, 1704 S. Santa Fe (Dan Drake)	Tennessee—June 17-23—Campground, Chattanooga (Wade H. Horton)
Kentucky—July 1-6—Campground, Lexington (J. E. DeVore)	Texas—June 21-27—Campground, Weatherford (Vep Ellis)
Louisiana—June 24-29—West Monroe High School, Auditorium (A. V. Beaube)	Virginia—July 9-14—Campground, Roanoke (John D. Smith)
Maryland-Delaware-Washington, D.C.—July 29-August 4—Campground, Hurlock, Maryland (Lindsey Pratt)	Washington-Oregon—July 8-14—Campground, Woodland, Washington (C. R. Spain)
Michigan—August 12-17—Campground, Fenton (James L. Slay)	West Virginia—July 23-28—Field House, Beckley (Ray H. Hughes)
Mississippi—June 17-21—Hattiesburg Local Church, 1001 Edwards Street (Ray H. Hghes)	Wisconsin-Minnesota—July 4-7—Kenosha Local Church, 5302 17th Street (H. D. Williams)
Missouri—August 5-10—Campground, Leadwood (Vep Ellis)	Western Canada—July 29-August 4—International Bible College, Estevan, Saskatchewan (Floyd Timmerman)
Montana—July 4-7—Campground, Livingston (Paul Laverne Walker)	Eastern District Spanish Convention—August 7-10—New York (James A. Cross)

Itinerary of the Executive Committee

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Arizona
Idaho
California
Colorado
North and South Dakota
South Carolina
Western Canada
Michigan

JAMES A. CROSS

Illinois
Kansas
Nebraska
Alabama
Georgia
Virginia
West Virginia
New Jersey
Md.-Del.-D. C.
Eastern Spanish

EARL P. PAULK, SR.

Florida
Oklahoma
Texas
New Mexico
Kentucky
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- * To help the church realize its mission responsibilities.

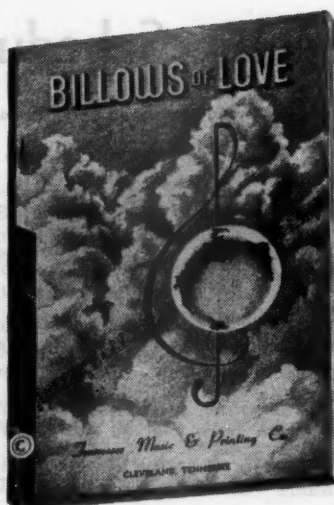
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